



# CIRCLE TIME

AT YOUR

# Shabbos Table

... FOR A Meaningful and Entertaining SHABBOS WITH YOUR CHILDREN ...

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DVAR TORAH IN A STORY >>

## VERY, VERY!

טוֹבָה הָאָרֶץ מְאֹד מְאֹד, “*The land is very, very good*”  
(*Bamidbar 14:7*).

Why does the pasuk repeat the word “me’od?”

**R**abbi Meir Auerbach, author of *Imrei Binah*, decided to write a letter. He prepared a fresh sheet of paper, a pen, and an inkwell, and addressed his letter to Rav Shmuel Abba, the Rebbe of Zichlin.

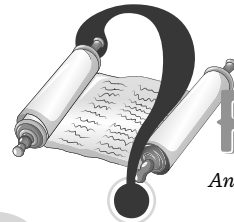
To the honored Rebbe, he wrote, who generously sends money every month to support the talmidei chachamim and ani'im in Eretz Yisrael. Our kehillah is most grateful.

It has come to my attention that the Rebbe continually sends an overly large share of funding marked only for the Ploni family. I believe it is important for the Rebbe to reconsider that distribution. The family does not seem to have any special qualities over the other poor people of Eretz Yisrael.

In fact, sadly, quite the opposite is true. I am certain that if the Rebbe would have the opportunity to visit the Yishuv personally, he would reconsider where he sends such a significant amount



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## PARSHAH RIDDLES

Answers to this week's riddles will appear in next week's issue.

- 1 Can you find five *pesukim* in a row that have a double *chaf*?
- 2 Where is there a (*shoresh* of a) word in the parshah that is an onomatopoeia (a word that is really a sound, like “beep”)? Can you think of some other ones in the Torah?
- 3 Who was the *mekoshesh*? Which *melachah* did he violate by collecting wood? (three opinions)
- 4 Which *pasuk* in the *parshah* is a major part of Yom Kippur *davening*?

## GEMATRIA

כִּי רוּצָה ה' בְּעַמּוֹ יִפְאַר עֲנָוִים בְּיִשׁוּעָה

“For Hashem is pleased with His people, He will glorify the humble with salvation.”

The first and last letters of the three words of the name *Yehoshua bin Nun* total 232. This is also the *gematria* of יהי אור and of the first letters of בְּעַמּוֹ ה' בְּרוּצָה ה'. This teaches us that because of Yehoshua, Hashem is pleased with His people—as the *pasuk* ends, He will glorify the humble—with Yehoshua—because of his humility (*Chasam Sofer*).



# CHOLENT STORY

*A story told in parts, designed to get children to come back to the table for the main dish!*

C

ries of “What a chutzpah!” and “Such *resha'im!*” were heard all around the big shul, interspersed with calmer “*Hashem yerachem*” and “*Galus, galus, vi lang bistu?*”

But no one was more upset than Reb Shimon, the *chavrusa* of a young Rav Yonasan Eibschutz. “The nerve, the gall!” Reb Shimon fumed. “Right across from the shul, right under our noses. Have they no respect?” He turned his back furiously on the window, refusing to look at the giant cross topping the new church across the street.

The building across the street had gone up quickly and mysteriously, with no indication as to what purpose it would serve. When the *bnei Torah* came to learn this morning in the central Hamburg shul, they discovered a gleaming cross slashing the sky right in front of the shul, with many more *getchkes* and religious symbols dotting the facade and lawn. The local parish had moved from their old building to a new cathedral across the street!

“Reb Shimon, calm yourself. *Seder* will begin in a few minutes; how will you focus like this?” Rav Yonasan Eibschutz said to his *chavrusa*.

But the other man’s eyes were like twin orbs of fire. “I can’t allow this. How can the whole town have to pass that every time they come to shul? The Rambam says it is forbidden to pass a *beis avodah zarah!*”

Rav Yonasan was a young man, just recently married, but already a respected voice of reason in the Hamburg *kehillah*. “Reb Shimon,” he said, “there are some things we just cannot change. What can you possibly do about it? Besides, the Rambam only says that when there is another way to travel. Come, open your Gemara. Let’s do our part, and you’ll soon forget about the silly troublemakers.”

But Reb Shimon wasn’t listening. His eyes were gazing far away, and they held a ferocity that made Rav Yonasan’s stomach twist in apprehension. He knew his *chavrusa* could sometimes be a bit impetuous.

“I’ve got a plan,” Reb Shimon murmured darkly. “I know what I’ll do. I’ve got it worked out...”

“Please, Reb Shimon, don’t do anything dangerous. It’s not worth it. You have a wife and children.”

Reb Shimon’s eyes flashed, and his voice hardened. “By tomorrow morning,” he said, “this disgrace will be gone.”

TO BE CONTINUED....

# LITVAK, CHASSID, SEPHARDI

*Three different angles on a dvar Torah, one each from Litvish, Chassidic, and Sephardic sources. Can be split between the three seudos.*

**Rashi tells us that Hashem gave permission to send spies to Eretz Canaan, but He did not command Moshe to do so. Why, then, did Moshe send spies? If Hashem wasn’t telling him to, didn’t that mean it was a bad idea?**

## SHELAH HAKADOSH:

Moshe understood that Hashem didn’t tell him to send spies because they would likely bring back a bad report. Nevertheless, he felt that it would be good for the spies to report that it was impossible to conquer the land naturally. He wanted *Klal Yisrael* to see that the conquest was miraculous, a show of Hashem’s love. **Rav Moshe Feinstein** shares the same idea, and adds that *Klal Yisrael’s emunah* was weak up to that point because they did not work to build it up—it was given to them. This would strengthen it.

## SATMAR REBBE:

Moshe understood that Hashem approved of the plan to send spies, but He didn’t command Moshe to do so because whenever there is a mitzvah, there is a greater *yetzer hara* to do it wrongly. Mitzvos are hard to do properly! The mission was fraught with *nisyonos*; making it optional minimized the *yetzer hara*.

## BEN ISH CHAI:

Hashem was telling Moshe that it would turn out well in the end, because everyone would see how the spies would be punished for doubting Hashem’s promise (through Moshe) that Eretz Yisrael is a great place. In the long run, *Klal Yisrael’s emunah* would be strengthened.

# PERSONAL GROWTH AVODAH OF THE WEEK

*This section views the procession of parshiyos and Yamim Tovim as a ladder for personal growth. It identifies a theme in the parshah and a related area that needs growth, and assigns a weekly mission based upon it.*

## PARSHAH SUMMARY

*Parshas Shelach* focuses on the dilemmas involved in following leadership. *Klal Yisrael* doubt Moshe Rabbeinu's word on the benefits of going to Eretz Yisrael. Later, when Moshe says *not* to go, some people *still* don't listen and try to go anyway.

On the other hand, Yehoshua and Kalev are correct to refuse to listen to the *meraglim*, who are on a higher level than they (see *Ramban*). The *parshah* also describes the *korbanos* one should bring when the leaders of the people make a mistake.

So how are we to know to whom to listen, and when?

At a rally regarding a political crisis in Eretz Yisrael, Rav Moshe Feinstein addressed this question. "*Klal Yisrael* just knows how to choose its *gedolei hador*," he explained. "And Hashem guides the process. When *Klal Yisrael* decides on a leader, we have never been wrong."

## AVODAH FOR THIS WEEK:

**We have spent the last few weeks working on our relationships with our equals, juniors, and superiors. Now it is time to work on our acceptance of *gedolim*.**

**Look for a "*gadol* story" (not a *mofes*) that strikes a chord within you. Tell it over to at least three people.**

**Review past directives you have heard from *gedolim* and find one you struggled to accept as wise. Work on seeing it from the perspective of the *gedolim*. Talk to people about it, and work on trusting it.**

## ANSWERS TO LAST WEEK'S RIDDLES:

1. Can you find a *pasuk* that refers to the same group of people by name five times, instead of using "they" or "them"?  
**בני ישראל (ח:ט)**
2. Can you find a *pasuk* where the word "lo" or "v'lo" is used five times? י'א:ט, **describing for how long *Klal Yisrael* would have meat**
3. Name at least four places in the Torah where there is a double *pazer* (*trop*). **במדבר יא:נו, ט:ה. Also when Yitzchak speaks to Eisav after Yaakov took the *brachos* (בראשית כז:לג) and in both sets of the *Aseres Hadibros* (*ta'am elyon*).**
4. There are two backwards *nuns* in the *parshah*. Where else in the Torah is there a backwards *nun*, according to at least one Rishon? **The last letter in *Parshas Noach*, according to Rashi**

Did you notice that the story of the haftorah, besides relating to the depth of the parshah or day, usually sounds like it is right out of current events?

# HAFTORAH FROM THE HEADLINES

## SUMMARY:

Within 30 days of the passing of Moshe Rebbeinu and the close of *sefer Devarim*, Yehoshua, who has taken over the leadership of *Klal Yisrael*, sends Pinchas and Kaleb to spy on the people of Yericho and find out their feelings about Jews.

The spies are spotted by the local king's militia, which searches for them. They are hidden by Rachav, a woman of ill repute. She misleads the soldiers and gives the Jewish spies the information they need, helps them escape the city wall, and advises them where to hide. They promise to spare her life and the lives of her family members in return.

Rachav eventually converts, becomes a very spiritual woman, marries Yehoshua, and has descendants who are kings and prophets.

## CONNECTION TO THE PARSHAH:

In both the *parshah* and the haftorah, spies are sent to scout Eretz Yisrael. In both, there is also a double cross: Kaleb pretends to be in cahoots with the *meraglim's* evil plan in order to be able to argue against it (see *Rashi*); Rachav has a reputation as a wicked woman and consort of kings, but she uses her knowledge and position to benefit the Jews.

## RIPPED FROM THE HEADLINES:

It is suspected that among the many legitimate protesters challenging the racial status quo in the US, there are infiltrators looking to sow violence and destruction. Many are also accused of violence but are in fact well-intentioned. High-ranking officials are joining the ranks of the protesters because they recognize the righteousness of the cause, much like Rachav recognized the righteousness of the Jewish invaders.

In addition, the haftorah teaches that people are responsible for their individual decisions and should not be judged by their race or nationhood. Rachav was from the seven nations (*Mechilta*) but chose spirituality and was given a place of honor among the righteous.

>> CONTINUED FROM PAGE 1

of funds. I therefore feel it is incumbent on myself to share this information with the Rebbe.

The Imrei Binah signed and sealed the letter and sent it with a man traveling to Zichlin.

The Rebbe received the letter, read it, and smiled gently. "He will soon see!" he exclaimed.

Some time later, the Imrei Binah lay fast asleep and began to dream. A tall, distinguished-looking man with a long white beard and saintly visage appeared in his dream. He spoke sternly to the Imrei Binah.

"How could you write such things about the Ploni family?!" he demanded.

"It's the truth!" the Imrei Binah defended himself. "I see the family often, and I know it was a mitzvah to write the letter."

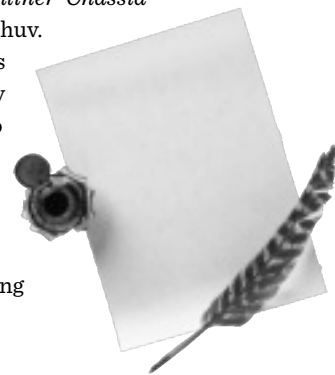
"If you see negative things about Eretz Yisrael or the Jews who live there, the problem is with you!" the man in the dream responded. "The Torah says Eretz Yisrael is a good land, *"me'od me'od,"* to link it to the *Chazal* that one should be humble (*shfal ruach*) *me'od me'od*. You must have some imperfection in your *middah* of humility which causes you to feel negatively about the Ploni family."

The Imrei Binah awoke with the dream sharply etched in his mind. He resolved to work very hard on the *middah* of *anavah*.

Sure enough, after a few weeks of studying *mussar* on the subject, he began to notice a change...in the Ploni family! They no longer seemed like such bad guys. The Imrei Binah regretted the letter he had sent to Zichlin, but he had no way to send a retraction.

The next day, there was a knock on the Imrei Binah's door. The man standing there introduced himself as Leib Koshmirk, a *Zichliner Chassid* come to visit the Yishuv.

The Imrei Binah was overjoyed! He quickly composed a letter to the Rebbe, thanking him for his kind *tzedakah* for the *kehillah*, including the Ploni family, and apologizing for his earlier letter.



# HALACHAH



*A review of a few pertinent halachos of the mitzvah of taking challah from dough, which appears in this week's parshah:*



## WHICH

## DOUGH?

*Challah* must be taken from any dough or batter that a) contains at least 2 lbs. 10 oz. (without a *bracha*) or 5 lbs. (with a *bracha*) of a flour of the five grains that can be used for matzah—wheat, barley, spelt, oat, and rye; b) contains liquid from the usable liquids of the seven *mashkin*—wine, honey, olive oil, milk, and water; and c) will be baked without additional liquids (for example, not deep-fried).

## COMBINING

## BREADS

When disparate doughs are made and one or more is less than the minimum amount for *challah*, complex halachos apply. All loaves should be placed together, touching, in one pan and covered with a sheet or towel; this will combine them to one minimum *shiur*.

A *kiddush* table containing cakes or pastries should not be covered with a tablecloth or sheet—that may make them *chayav challah*!

When one makes a large batch of challoos and freezes some to bake later or makes many small rolls to distribute for *mish-loach manos*, they may not be *chayav challah*. A *posek* should be consulted. The same applies for dough distributed at a public “challah bake.”

## WHAT TO DO WITH

## THE CHALLAH

The *challah* itself is meant to be burnt. This can be done by wrapping it in aluminum foil, ensuring it is securely sealed, and leaving it in the oven for a while.

Some contemporary *poskim* recommend wrapping the *challah* and tossing it out instead. This is because the *challah* itself is *assur*, and when burning it at home, *keilim* may accidentally become nonkosher.

Others recommend freezing the *challah* until Erev Pesach and burning the collection with the *chametz*. This can also be problematic since one should not keep *assur* food in their house lest they end up eating it.

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